3:Stone E-5 (1945) 1949
SA19 Talamanca SA19
Boruca

SOCIAL, POLITICAL, AND ECONOMIC ORGANIZATION

423 Land Tenure. The *Boruca* consider the
648 territory in which they live as the property of the tribe at large. Legally, the Costa Rican Government has not yet made a reservation of this section. This is due, perhaps, to the relative remoteness of the area from the towns of the central plateau, and to the very broken nature of the terrain. It may also be
[609] partly the result of the hostile attitude of the *Boruca* to any stranger desiring to settle amongst them. No non-Indian has property in this region.

423 Each family has from three to five *manzanas*
311 for their own use, often as far as a league (3 miles) from the village. This is their "farm," and is worked continuously until the soil runs out, then a new spot is selected, and the forest
423 cleared to start again. The village, as a whole, has a *manzana* for cultivation for the church.
● 794 Each individual is required to do his share of
[476] work on this land. The Indians go in groups to clear the field and to plant it with corn, rice, beans, and sugar cane. Formerly the church had cattle, but this situation no longer exists in Boruca. When the crops are gathered, they are stored in a special room in the parish house to be kept for the use of the priest on
[735] his bi-yearly visits, or for the poor when the farming year is bad. Unfortunately, nowadays, this custom is slowly disappearing.

423 It is said that up to only a few years ago, the town also had its field, and that there were no individual small farms as there are today. The great number of barren hills which
311 are commonly called "savannas," and which clearly retain the vestiges of former tilled rows (see fig. 10, *e*), serve as silent proof of the authenticity of this tradition, as well as to the Spanish reports of the great number of Indians who inhabited this region at the time of the Conquest. The savannas today are of particular importance to the *Boruca*. Economically, these savannas furnish the roof of the house (see p. 12), and the food for the few animals which these Indians possess. Besides this, they yield a grass that is considered necessary to use in the bath of the new-born child (see p. 20), and a grass which is often used to make *maracas* (see p. 29). Consequently, no one is allowed to fence off the

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231 better-suited for raising fowl, but is domesticated in Talamanca, where its principal diet consists of roaches. Ducks also are not common, and there is no native word for them nor for turkey. When found, they are kept inside the large house in a small compartment.

[234] Cattle are owned by only a few on the Coen River and lower Talamanca. On both sides of [262] the range they are kept more as a bank account [954] than for food. Milk is not used. In Ujarrás, Salitre, and Cabagra oxen are used for riding [492] or carrying burdens on their backs (fig. 2, *d*).[1] In Ujarrás, wild cattle, most of which belong ●794 to the church or, better said, to St. Vincent, 231 the patron of the community, roam the 422 savannas. This is a vestige of the ancient tithe and the animals are used only when the priest pays his yearly visit. On this occasion, the required number of steers for a communal [411] feast are shot with bow and arrow. The cattle in Ujarrás that do not belong to the church are the property of three inhabitants who sell them when necessity demands. Chickens, 231 swine, and steers are eaten on special occasions [262] such as "juntas" (*see* Reunions) and death feasts (*see* Death and Burial).

There are no horses in Chirripó or upper Talamanca, and only one or two in the Sixaola Valley. In 1956, there were two horses at Salitre, one at Cabagra, two at Ujarrás, and two at China Kichá.

262 **Wild Foods.** The diet of the Bribri and the Cabécares is supplemented by many noncultivated foods. In the list below, we cite only those which we were able to have identified by their Latin names.[71]

262 The fruit of *Renealmia exaltata* (Aubl.) 137 Griseb is generally fried in lard. The red flower of *Erythrina costaricensis* Micheli, the 252 leaves and the tender part of the vine *Cyclanthera Naudiniana* Cogn., the sprouts of the female palm *Chamaedorea* sp., the leaves and tender shoots of *Phytolacca rivinoides* Kunth & Bouche, and a juvenile fern are boiled. The grainlike fruit of *Urera baccifera* (L.) Gaud is used as a substitute for rice. The wild papaya

partes Plátanos y yucas. . . ." There is no mention of maize at all.

[70] Stone, 1956.

[128] [71] Dr. Paul J. Shanks helped to gather and to classify these foods.

1/ [see category 116 - END PLATE 1 - ANALYST]